6: Hoernlé E-5 (1912-1913)1923
FX13 Hottentot FX13
Nama

823 271 782 Sir James Alexander† tells us that the Hottentots of the Kuisib river had to make an offering to Tusib before they could drink water with safety. Alexander calls the man of whom he speaks a Bushman, but his name shows that he was a Nama. "Numeep, the Bushman guide, came to me labouring under an attack of dysentery and he said that he was about to die! I asked him what had occasioned the disease; and he said it was from having dug for water at the place called Kuisib, in the bed of the Kuisib river, without first having made an offering, and that therefore he was sure to die unless I could help him. I asked him what he meant by saying he had made no offering at Kuisib. 'Before any Bushman,' said Numeep, 'digs for water at Kuisib he must lay down a piece of flesh, seeds of the Naras, or an arrow, or anything else he may have about him and can spare as an offering to Toosip, the old man of the water.' I asked Numeep if he had ever seen Toosip. 'No, I have never seen him, nor has anyone else that I know of, but we believe that he is a great Redman with white hair, and who can do us good and harm. He has neither bow nor assegai nor has he a wife.' 'Do you say anything to him when you put down your offering at the waterplace?' 'We say, Oh! great father, son of a Bushman, give me food; give me the flesh of the rhinoceros, of the gemsbok, of the zebra, or what I require to have! But I was in such a hurry to drink this morning that I scratched away the sand above the water and took no notice of Toosip; and he was so angry, that if you had not helped me I must have died!'

823 751 Nowadays the natives do not know anything of Tusip, but Tup is the rain and Tu ǂOap is the rain wind, so that we have here at any rate the rain, or water-giver. I have not found anything quite similar to this among the present-day natives, but we shall see below that water is dangerous, causing sickness, if not death, unless treated in the proper way, just as in this case.

The last instance I have found in the literature is the following. Hahn* says: "If a Khoikhoi go out hunting, his wife must go to the water and commence throwing it about the ground. If she is tired her servant must continue pouring water about. If this be neglected, her husband will not be successful."

Turning now to the second set of examples, we shall see that persons removed from their regular life in the community are in great danger from water.

571 561 In normal Nama society each person belongs to a definite stratum, as it were, and in each stratum the members have definite duties, know exactly their place in the whole and the correct manner of behaving, both towards the mates in their own stratum, and to those either above or below it. There are, first, the children, divided up into groups of mates, with about

† *An Expedition of Discovery into the Interior of Africa*, 1836-7, Vol. II, p. 125.
* *Tsuni ǁGoam*, p. 77.